

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

The SWORD of the LORD

Edited by JOHN R. RICE.

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Duties of Christians Concerning Hitler and World War

BY EVANGELIST JOHN R. RICE

(Second Article on Christians and Hitler)

Duties to (1) The Oppressed of the World; (2) To Their Government; (3) To Self-Defense of Home and Family; (4) To God, Who Demands That Men Repay Bloodshed and Punish Crime.

Christians may take the part of the ostrich who buries his head in the sand when an enemy approaches. We may say it is none of our business. Christians may take the attitude that Cain had toward his murdered brother in saying, "Am I my brother's keeper?" (Gen. 4: 9). But Cain, the murderer was wrong; we ARE our brothers' keepers. It is some of our business what happens to the world. We do have duties in relation to the crisis the whole world is in today. Let us prayerfully consider, from the Scriptures, what are our duties.

1. Christians have a duty to all the poor and oppressed and enslaved and unconverted in the world.

Paul said by divine inspiration, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." (Rom. 1:14). Paul meant that he owed to all the people in the world the gospel. But he meant more than that, too. All of us who have received the blessings and favors of God are indebted to all the people so dear to God's heart, wherever they are in the world, whatever their race, however poor or however wicked they are. In America there are isolationists who say that the war is none of America's business. But that is not a Christian attitude. People in America are not the favorites of God. God is as much concerned about people in Greece, or Czechoslovakia, or Belgium or Holland or France or Russia or England or Egypt or China, as He is about the people in America. The horizon of a true Christian is given in the Great Commission as "all the world" and reaching even unto "every creature."

The modernists are wrong in their silly talk of "the social gospel." There is no true gospel but that Christ died for our sins, was buried and arose again; the plan of salvation through the shed blood of Christ. Anything else has no right to be called the gospel. Men need salvation and regeneration more than they need anything else in the world.

But at the same time, many fundamentalists have played the fool and have ignored the teaching of the Bible about our responsibility for the welfare of others. Some preachers think it is none of their business to preach on the wickedness of the liquor traffic, though

I well know that this whole world will never be converted. I well know that we cannot guarantee "the four freedoms" to all the world as President Roosevelt would like to do. I well know that this war will not end all wars. Darker times are yet ahead. At the same time, I well know that real Chris-

tianity, true Christlike Christianity is still "to visit the widows and fatherless in their affliction," as well as to keep one's self unspotted from the world. I do know that everywhere true Christianity has made for liberty and freedom, has taken the yoke from the poor, has opened schools and hospitals, has fought corruption in government and tyranny by rulers. True Christianity really cares about the sorrows and sins of the world and tries to do something about it. We cannot sit back helpless and feel that it is none of our business if China is ravished, and if Europe groans under the heel of a devil-possessed madman. One day God Almighty will bring America to judgment for giving Japan airplanes and oil, for a price, for the murder and oppression of Chinese. And one day, every cold-hearted pacifist who lives on the fat of the land in a well-protected country, for which other people died, will be asked of God to explain why he did not care for the oppressed and poor and tortured of all the world!

2. Every Christian has an imperative duty to his government and nation.

Let us study again that marvelous passage giving a Christian's duty as a citizen, given by divine inspiration in Romans 13:1-7:

"Let every soul be subject unto the higher power. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

I know Christians who never vote. Recently on the fourth of July in a revival service we sang "God Bless America," and other patriotic songs, and some Christians were scandalized! I have known children who when they were converted felt they owed no more allegiance to father and mother. I have known wives who as soon as they were saved, felt now they could ignore the demands of husband.

(CONTINUED ON PAGE TWO)

Which of Your Boys?

Which of your boys do you intend
Shall stand in the footprints of ruined men?
Must they wreck all the good in themselves, do you think,
In the cruel waves of a sea of drink?
Must your little boy make a great mistake
And make hearts quiver and ache and break?
Which of your boys are you going to give
To ruin and death, by the life you live?
They have a right to be happy, all,
But which of them will have to fall;
Which of your boys do you intend
Shall stand in the footprints of ruined men?

— Author Unknown.

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TRANSGRESSION FORGIVEN

BY DR. H. A. IRONSIDE

Pastor, Moody Memorial Church, Chicago

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psalm 32:1, 2).

Those who read the Bible with any degree of care, notice that when the apostle Paul quotes from the thirty-second Psalm in the 4th chapter of Romans, showing the great doctrine of justification by faith, it is in perfect accord with the revelation given in the Old Testament. He cites Abraham's case first, a man of whom it was written, "He believed God, and it was counted to him for righteousness," and then says, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." So then, the thirty-second Psalm may well be called, as Luther said, a Pauline Psalm. It is in exact accord with the truth set forth in the Epistles to the Romans.

This Psalm is a wonderful record of redeeming grace, and is David's own experience. He is telling how he has been brought into the knowledge of the blessedness of transgression forgiven and sin covered.

You will notice that in the first two verses we have four distinct expressions relating to the blessed man who is right with God.

Blessed is he:

1. Whose transgression is forgiven.
2. Whose sin is covered.
3. Unto whom the Lord imputeth not iniquity.
4. In whose spirit there is no guile.

These four things are true of all believers in our Lord Jesus Christ.

David wrote this long before Christ came into the world. He wrote it as he was looking on in faith to the coming Saviour and His sacrifice. He exclaimed, "Blessed is the man whose transgression is forgiven." He had no thought



DR. H. A. IRONSIDE

of God arbitrarily forgiving sins, or passing sin over, as though it were of no moment, but he had in view the work of the Cross, predicted from the very beginning and on down through the ages. You will remember that in Psalm 51, where he makes his great confession, he recognizes the fact that no sacrifice that might be offered upon the Jewish altars could avail to lay the basis of righteousness, but he cries, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." In other words, the thought in David's mind was this, "I cannot offer a sacrifice sufficient to atone for my sins, but on the basis of that sacrifice which Thou Thyself art about to provide, blot out my transgression and pardon my iniquity."

So looking on to the Cross, he could exultantly cry, "Blessed is the man whose transgression is forgiven, whose sin is covered," in the sense of being atoned for.

(CONTINUED ON PAGE THREE)

The Lord's Prayer

BY DR. R. A. FORREST

President, Toccoa Falls Institute, Toccoa Falls, Georgia

(Preached over station WJJD, Chicago, on the program of the Chicago Christian Business Men's Committee).

"The Lord's Prayer" really is found in the seventeenth chapter of John, but in our text, found in Luke the eleventh chapter, beginning with verse two, Jesus taught his disciples how they should pray.

These disciples were praying men. They were taught to pray many times each day, and when they asked this humble question, "Lord, teach us to pray," it was a confession on their part that they saw some effect upon Jesus when He prayed that was entirely foreign to them.

In fact, men everywhere throughout the entire world pray. In so-called "heathen lands" they would put us Christian lands to shame when it comes to mechanical prayers. But their prayers are misguided, misdirected, since they have no contact with God.

It is of greatest importance that we should know how to pray. It is more important than to know

how to preach, or even to know how to live a good life. It is far more important to pray than to work hard, even in Christian service.

Prayer is our "line of communication." In these war days we hear much about keeping the "line of communication" open. This means that the army must be kept in constant touch with its source of supplies. The Christian's source of supply is Heaven, and prayer is our "line of communication."

In answer to the disciples' question, Jesus startled them with His very first words. He said, "When you pray, say, 'Our Father who art in Heaven.'" No one up to this time had ever dared think of God as "Father." What a beautiful relationship this really is! The heathen idea of God is that he is not only Holy, but angry with mankind because of our sins, and only wanting to punish us. It is necessary, therefore, that they appease His wrath by their sacrifices. They have never heard that in the providence of God there has been a

(CONTINUED ON PAGE TWO)

DUTIES OF CHRISTIANS CONCERNING HITLER AND WORLD WAR

(CONTINUED FROM PAGE ONE)

band and neglect the duties of a wife. And so some Christians feel that they have reached such a saintly place that they have no duties whatever to the country in which they live, and to the government which protects them, and which is the agency of God for their control. Some Christians feel that to have a citizenship in Heaven means to make one a poor citizen of this country. That is the flabby, pharisaical, unprincipled kind of Christianity that has developed where preachers do not honestly teach and preach responsibility to human authority as commanded in the Bible.

The powers that be are ordained of God. Daniel 4:25 says that "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The president, the congress, army and navy of our country are really the servants of Almighty God, His ministers appointed over this very matter. Christians have a duty in the defense of our country.

There is a public scorn for the kind of Christianity which uses church membership as an excuse for avoiding the dangers and responsibilities of citizenship. Washington, Lincoln, Woodrow Wilson were all devout prayerful men, and they felt, and I am sure rightly so, that in the terrible wars in which they engaged for the welfare of their country, they were serving, as best they could, their God.

If it is right for a country to have policemen, it is right to have an army when necessary. If it is right to put down bandits and murderers, it is right to put down Hitler.

Is it ever right for a Christian to be a soldier? A pacifist said to me the other day, "Let only the lost people be policemen. It is all right for them, but it wouldn't be all right for a Christian. Didn't Jesus say, 'Let the dead bury their dead?'" Here was a Christian who was glad to have the protection of the government. His body was safe, his home was safe, his rights were protected from the lawless and criminals; yet he believed that only lost people ought to protect him, and that he ought not to have any part in the protection of society! But suppose Christians are too good to be soldiers. Then if a lost man had Christian ideals and a Christian's standard of morals, he would not do for a policeman. Only the criminals, only the godless and wicked who have no standards of righteousness would be left to be policemen and be left to govern the world. Is that what the pacifist wants? Would that please God? No, if a Christian cannot be a policeman, then it is wrong for anybody to be a policeman. And if a Christian cannot go to war, then it is wrong for anybody to go to war. But the Bible very clearly tells us whether or not a Christian may be a soldier.

Read again Romans 13:4, about rulers:

"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

A ruler is the minister of God, and when he bears the sword, a revenger to execute wrath upon him that doeth evil, he is the minister of God in that. The man who carries the sword to bring vengeance on wicked men, when he does that as the agent of a legitimate government, acts as the minister of God. You had better read

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falsely; and be content with your wages."

Soldiers were not to oppress the civil population with violence or false accusation, and they were to be content with their wages. But they were to remain soldiers. John the Baptist did not hint that a soldier should get out of the army.

In Acts, chapter 10, we have the story of another soldier a centurion in the Roman army named Cornelius, who was wonderfully converted. Peter commanded him to be baptized; but not a word was said about this Christian Gentile soldier getting out of the army! It was taken for granted that a good Christian could be a soldier. And in all the mention of soldiers, and war, and armies in the New Testament, not one time did Jesus or any of the apostles even hint it was wrong to be a soldier in the army of a government.

Paul repeatedly sought the protection of the Roman government, and its soldiers. He claimed the privileges of a Roman citizen (Acts 16:37-40; Acts 22:25-30). Paul had good reason to have gratitude for soldiers. They saved his life more than once (Acts 21:31, 32; Acts 23:12-24).

Even our Saviour, the Lord Jesus, said to His disciples, "He that hath no sword, let him sell his garment and buy one" (Luke 22:36). And He said, "I came not to send peace, but a sword" (Matt. 10:34). But notice that in the garden of Gethsemane, when Peter drew his sword in opposition to the officers of the government, who had come to arrest Jesus, Jesus said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52). Jesus told Peter to get a sword, but told him not to draw it against the agents of the government, the officers of the law. You should notice that Jesus did not rebuke anybody, any time, for carrying a sword as the agent of the government, that, as a soldier, or an officer of the law.

It is true that the weapons of our (Christian) warfare are not carnal. That is, we do not save souls with a sword. We do not make converts by forcing people to join the church and be baptized. But that Scripture does not mean to contradict all the other passages which teach the rights and authority of human government to bear the sword in the enforcement of law and the keeping of order and the putting down of evil.

How often in the New Testament is a soldier used as an example of a Christian! Paul said to Timothy, by divine inspiration, "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Tim. 2:3,4). And the equipment and courage and watchfulness of a Christian is likened to that of a soldier in Ephesians 6:10-17.

Paul was a daily companion of soldiers for a number of years, most of the time, perhaps, chained to a soldier. The matter was before him day and night. If God had forbidden any Christian to be a soldier, Paul would certainly have had an occasion to say so. But he did not say it. The Bible nowhere intimates that Christians should not be the agents of government in maintaining righteousness.

In Philippians 4:22, Paul, by divine inspiration said, "All the saints salute you, chiefly they that are of Caesar's household." These Christians who were in the household of Caesar were most likely members of the praetorian guard, soldiers taking care of the palace, keeping the prisoners, protecting the emperor. And many of these, no doubt, were saved through Paul's personal work, and then sent greetings to the saints at Philippi. At any rate, we may be sure from the entire tenor of the New Testament as well as the Old, that there is nothing to forbid a Christian being a good soldier. Rather, Christians are commanded to be subject to the government, and we are told that the government acts for God in bearing the sword as the revenger of wrath upon those who do evil.

Every Christian owes a duty to the government in regard to the present national defense emergency. Government leaders, particularly in congress, along with the president, must decide just when

The Lord's Prayer

(CONTINUED FROM PAGE ONE)

supreme Sacrifice already made for sin, and that while the Sacrifice was still hanging upon the Cross, the veil was rent from top to bottom, making it possible for men to approach boldly a Throne of Grace to find grace and mercy given by a Father's love.

I do not believe in the universal Fatherhood of God nor in the universal brotherhood of man. However, it is possible that any man anywhere may become God's child through faith in Jesus Christ, who will reveal God as Father. "Children of wrath" may become through the New Birth "children of God."

He next teaches a proper approach. If we would analyze our prayers, we would discover that from beginning to end we are concerned only with our selfish desires, when God is anxious for us to worship Him for Himself. We would feel badly indeed if our loved ones cared only for what we could give them, or should show us affection only as a means to getting something. How delightful it is to just worship with all our heart, crying, "Hallowed be Thy name."

We are told next to pray, "Thy Kingdom come," but I think I am safe in saying there is not one person in a thousand who thinks for one moment what it would mean to have His Kingdom come. In these days of war, hatred and bloodshed, and suffering brought about by the ambitious greed of human governments, we might well pray, "Thy Kingdom come," which means that Jesus Himself should come to rule in righteousness and peace.

When His Kingdom comes, we will then have the "new order" for which men now vainly strive. Not only will government be changed, but curse will be removed even from the ground and animal instincts will be changed until they will no longer consume each other, but the "lion shall eat grass like an ox." With all our hearts we say in the closing words of the Bible "Even so, come Lord Jesus, come quickly." Every time I repeat what we call the "Lord's Prayer," I pray with new earnestness "Thy Kingdom come."

Then there comes a note of submission when we are taught to pray, "Thy will be done." This is not fatalism, but it is a recognition of our limited faith and His supreme wisdom.

I have seen our little grandbabies at home look at her mother as though she felt she was the most cruel person on earth, when the mother refused to give her more

candy because she thought she had had enough. The baby just does not know when she has had enough, and the mother's refusal is not because there is no love there, but there is superior wisdom. We might well pray, "Thy will be done."

Now, after seeking "The Kingdom of God and His righteousness," Jesus teaches us that we may pray for material things. Isn't it a joy to know that He is interested in our day-by-day needs? How often we worry and fret over material things and forget that we have a "Father" who is vitally interested in the supply of our needs. The humblest of God's children may pray for "bread," and the wealthiest must needs pray just as earnestly for "bread." This is not a poor man's prayer, because everyone is dependent upon God. It is said that the entire world is within three months of famine every August. We often hear people speak of people being "independent." Is anybody "independent"?

But there is something more important than "bread." There are many who not only have "bread" but have cake as well, and yet are grossly unhappy. To have physical contentment, one must be properly fed, and to have mental and spiritual contentment, one must know that his heart is clean and his sins forgiven. So Jesus teaches us to pray that our sins may be forgiven.

I am told in I John 1:9, "If I confess my sins, he is faithful and just to forgive me my sins." I have quoted these words hundreds of times, but it was only recently it occurred to me that this word "faithful" and the word "just" mean more than I had ever realized. If I confess my sins, God will be "faithful" to the covenant he made with Jesus before the foundation of the world, that if He would be an obedient Lamb, giving His life as a ransom for sin and sinners, God would then forgive sin and save the sinner. God will also be "just" in that since Christ has already suffered for sin, He will not require me to pay the same price again.

However, this is the one conditional request in all this prayer, for He said, "Forgive me my sins as we also forgive others." We are told elsewhere "When you stand praying, forgive." It would be well that we be careful not to bring condemnation upon ourselves by harboring malice, anger, or ill-will toward others.

He then teaches us to pray, "Lead us —?" and I think when He got that far, He remembered the time that He was led of the Spirit into the wilderness to be tempted of the Devil, and I think it was the tender heart of Jesus who added, "—not into temptation."

Somebody will say, "Don't we read in the Bible, 'Blessed are ye when ye fall into divers temptations'?" Yes, we read that, but you will notice there is a vast difference between "fall" into temptation and deliberately walking into it. We might well pray that God will so lead our steps each day that we will be kept from walking into temptation, and from the very appearance of evil.

The final request is, "Deliver me from evil." It is wonderful to have God forgive our past sins, but even more wonderful for Him to deliver us from the power of evil day by day, and fill our hearts with His love and purity, rather than have them filled with thoughts of evil. We need to recognize that we are "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." It is not only the overt acts of sin that we commit when we succumb to temptation, but the roots and principles of sin down in our hearts, from which we need to be cleansed and made pure.

Well might we all say, "Lord, teach me to pray!"

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(CONTINUED ON PAGE THREE)

DUTIES OF CHRISTIANS CONCERNING HITLER AND WORLD WAR

(CONTINUED FROM PAGE TWO)

and be smitten that he die, there shall no blood be shed for him." Remember that God's word here about stealing and killing is not ceremonial law. These are not types and shadows of some spiritual truth. These are moral laws. And the Scripture here says that if a man in protecting his property, his home, should smite a thief and the thief should die from it, the protector of his home shall not be punished. This does not mean that a Christian should set out deliberately to kill anyone who abuses him, but it certainly does teach that a man has a God-given right and even the *duty* of protecting his home.

But a man is held accountable somewhat for the defense of his loved ones also. In the nation Israel, God allowed the vengeance for murder to be in the hands of relatives sometimes. In Numbers 35 the cities of refuge are planned for, and we are told that one who smites a man, "with an instrument of iron, so that he die," "with throwing a stone," "with an hand weapon of wood" and kill a man, then he is a murderer "and the revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him" (Num. 35: 16-21). The murderer was to flee for his life to the city of refuge, but if "the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood." (Num. 35:27). In other words, God permitted the immediate kin of a man who was murdered to execute the law upon the murderer, if he did not run to the city of refuge. Our government today, with God's approval, has other officers to enforce the law. But certainly in a matter of war, and under government leadership, a man would have the right and the duty to protect his home and the lives of his loved ones.

4. Christians have a duty to God to put down bloodshed and wickedness, like that of Hitler.

George Washington and many earnest Christians in colonial days felt that they did the will of God in freeing the colonies by war from the oppression of the mother country. Lincoln, along with a multitude of earnest Christians in the northern states, felt that they did the will of God in freeing the slaves during the civil war. To be sure, there were other issues that were not very clear, southern states fought somewhat for their freedom; but to northerners, including some of the greatest preachers and Christians of the day, the issue of slavery was a call of God to free innocent and oppressed and downtrodden people. Thank God they succeeded and there is no slavery in America today! So today millions of people, I have no doubt, earnestly pray to God that Hitler's power will be broken, that they may be released from prison camps, that they may have their homes again, that they may worship God in peace again, and that the awful enslavement of Hitler in fifteen countries may be broken. I believe that men do right to pray, as a Christian duty, in such a matter. I also believe that Christians do right to earnestly strive and labor and fight, risking money, home, and even life itself, to bring to a stop the horrible wickedness of Hitler. I believe that Christians owe this to God Himself.

In Genesis 9:5, 6, the Lord said to Noah:

"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

God holds men to account for stopping bloodshed and bringing vengeance on murderers and killers. He that sheds blood shall have his blood shed.

And note here that God said, "At the hand of every man's brother will I require the life of man." Thus, "the revenger of blood" mentioned in Numbers 35:19, 21, 27, may refer to a brother who holds himself accountable for putting down crime and bloodshed. It is

significant that in the Hebrew, the word translated *revenger* is the word *gual*, which means "to free (by avenging or repaying)" "to free or loose (from blood)" as given by Young's Analytical Concordance. In other words, one is to be loosed from the wrath of God and the guilt of blood by seeing that a slayer is himself killed.

And Numbers 35:31-34 tells us plainly that no murderer shall be allowed to buy himself out of his guilt by a fine. "So shall ye not pollute the land wherein ye are: for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it" (Num. 35:33). This Scripture seems to plainly teach that if a country lets blood be shed and does not bring the slayer to justice and death, that the land is defiled and polluted, and in God's sight it cannot be cleansed except by blood.

I am saying that we owe a duty to God to see that sin is put down. Every one of us should feel that it is our duty to help every way possible to put an end to the murder and wickedness of Hitler. It is our solemn duty as Christians to be against sin and to help bring sin to judgment. It may be that God will want America to go to war to help bring an end to the widespread misery and bloodshed and wickedness that Hitler has brought. If God does bring America into the war, then Christians should feel that they are carrying out the will of God Himself in bringing the vengeance of God upon murder. And if America does not care about the blood that is shed, and does not bring vengeance upon it, then there is no way to cleanse the land from the defilement of blood, and God will hold us guilty of the blood that is shed, because we did not help to bring such crime to judgment.

Deuteronomy 21:1-9 tells how if a man be found slain, and the murderer cannot be found, then a sacrifice must be offered to clear the nearest city of the guilt, and God says, "So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord."

Now of these Scriptures, it is well to note that the detail commandments as to how a murderer is to be brought to justice, are given in the Mosaic law in Numbers and in Deuteronomy, etc. But the original command of God that, "at the hand of every man's brother will I require the life of man, whoso sheddeth man's blood, by man shall his blood be shed," is given not in the law of Moses, but was given to Noah, the father of the whole human race since the flood. We cannot possibly say that that is ceremonial law, or that it was for Jews only. It is a part of the moral law of God in all dispensations the same, that God demands that guilty murderers shall be brought to justice, that sin shall be punished, that crime shall be put down. Christians owe a duty to God of good citizenship and of earnest efforts against crime and sin. And Christian citizens owe a duty to God to put down such horrible murderers, such oppressors of the poor, such enslavers of the innocent as Adolf Hitler.

I beg you, Christian reader, that you earnestly consider your duty toward Hitler, the fourfold duty of (1) to human brothers everywhere, to the poor and oppressed and downtrodden; (2) to your own government as a good citizen, since the government is the agent of Almighty God and bears the sword to avenge sin as the minister of God; (3) our duty of self-defense, that is the duty to home and loved ones; and (4) your duty to God to see that sin does not get by with man's approval, and that criminals are brought to justice.

God willing, next week a third article on CHRISTIANS AND HITLER will be published in *The Sword of the Lord*. This article will deal with "Friends of Hitler in America," and will show the duty of Christians, from the Bible, concerning (1) the wicked sin of hating Jews, (2) the wicked sin of class war such as that sponsored by the labor unions, the Ku Klux Klan and communists; (3) the sin of modernism in America which prepares the way for fascism by

Transgression Forgiven

(CONTINUED FROM PAGE ONE)

"No Afraid of God Noo"

When I was a boy they used to tell of a lad who lived in the north of Scotland, who was in great distress whenever he thought of meeting God. He was not very bright—the Scotch called him daft. This wee lad was greatly worried whenever he thought of the fact that some day he would have to give account to God for his sins. Many times his elders heard him crying to himself, "Oh, I dinna want to meet God. I am afraid of God. I cannot meet Him."

People tried to comfort him, but they were not able to make clear to him how anyone could be at peace with God. Finally, in a very simple way, the gospel was explained to the lad, and his joy was unbounded as he saw something of the love and grace of God in giving His Son for him. One day the little fellow was heard crooning to himself, "I am no afraid of God noo, for I am going to heaven noo." Some one said, "Little John, what makes you talk like that? Why are you not afraid of God? Have you not committed sins?"

"Why, I have sinned many times, but I am no afraid of God noo."

"But do you not know that God is righteous and will punish sin?"

"Yes, I have sinned and all that, but I am no afraid of God. He will not punish me."

"Well, what makes you so sure? Can you explain the great doctrine of the atonement?"

Little John scratched his poor, muddled head a moment, and then he said, "Well, some day I am goin' up to meet God, and He will have a big Bible-book in front o' Him, and He will have the sins of all the people written doon in His book. When little John comes up to God, He will turn over the pages of that Bible-book until He finds the one with little John's name on it, but before He can read out the sins, Jesus Christ will be there with His bleeding hand, and He will put it down quick over all the page, and God will look at it and say, 'I canna find a sin on this page.' The blood will blot them all out, and little John will gang into heaven."

Little John knew more than many of our doctors of divinity, but there was one thing wrong with his theology. We don't wait until the day of judgment for the blood to blot out our sins, but it is done here and now in this world. The moment a poor sinner comes to God owning his guilt and trusting in the Lord Jesus Christ, his sin is atoned for, covered, never to be made manifest again, blotted out forever. The Word of God is, "As far as the east is from the west, so far hath he removed our transgressions from us." Again God declares, "I have blotted out as a thick cloud thy sins."

It is only through the atoning work of Jesus Christ that God is enabled thus to be just and the justifier of him who believes in Jesus Christ.

Unforgiven Sins Distress

Listen again to what David says, "Blessed is he whose transgression is forgiven, whose sin is covered." He goes on, and tells of the many weeks and months in which his conscience was in great distress because of his sin. "When I kept silence my bones waxed old through my roaring all the day long." There is nothing on earth that will so oppress one, or that will so distress the soul, as a sense of unforgiven sin pressing down upon the conscience. We find in the Scripture, "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them, shall have mercy."

Have you unforgiven sins resting on your conscience, and have you been hoping to hide it? Be certain that the Word of God is still true: "Be sure your sin will find

denying the Bible, the authority of Christ, Heaven, Hell and judgment. Modernism makes men like Hitler. (4) And how lawlessness in the home and school and corruption in government, the rebellion against authority, does Hitler's work in America. What should Christians do about these things? Don't miss the article on "Friends of Hitler in America."

you out." Some of men's sins, we read, are going before them to judgment, and some men they follow after. Some men's sins are so manifest that they can't be hidden. Everyone knows just what they are. Other men manage to keep their sins hidden so that very few on earth know anything about them. By and by, at the judgment bar of God, their sins will seem to leap up and drag their souls to the lowest depths of the pit, when it will be too late to put them away.

Story of Robert Bruce

My heart was stirred as I heard

A. H. Stewart tell a story of Scotland's great king, Robert Bruce.

On one occasion he was fleeing from the English soldiers of King Edward. They were almost upon him, and he realized he was not maintaining the speed he should, so he left the path and started through the thick forest, hoping to escape. He ran mile after mile thinking that perhaps, at last, he

(CONTINUED ON PAGE FOUR)

A RESPECTABLE BUSINESS

During a lively discussion on the subject of temperance in an Alleghany Mountain stage, one of the company who had remained silent said, "Gentlemen, I want you to understand that I am a liquor dealer. I keep a public house at—; but I would have you know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough he can't get any more at my bar. I sell to decent people, and do a respectable business."

"Friend," replied a Quaker, "that is the most damnable part of thy business. If thee would sell to drunkards and loafers, thee would help to kill off the race, and society would be rid of them, but thee takes the young, the poor, the innocent, and the unsuspecting, making drunkards and loafers of them. When their character and money are all gone, thee kicks them out, and thee ensnares others and send them on the same road to ruin."

— Selected.

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Transgression Forgiven

(CONTINUED FROM PAGE THREE)

had eluded the vengeance of his foes, when suddenly he heard a sound that caused his heart almost to stand still. It was the baying of his own bloodhounds. He knew the English had let loose his hounds, and put them on their master's track, and the animals which might be supposed to be doing Robert Bruce a favor in running him down, were leading his foes to the place where he was hidden. He knew now that all was over with him, unless he was able to put something between himself and the dogs to throw off the scent. Spent and worn, he toiled on several more weary miles until he came to a clear, rapid, mountain stream. He plunged in and then hastened down the stream a mile or so, and came out on the other side of the forest. There he hid from the sight of his pursuers and listened as the hounds came to the water, and ran up and down, baying and crying for the scent. The water had washed it away. They were unable to follow their master, and Robert Bruce escaped from the vengeance of the enemy.

My friends, there is only one stream that will wash out the scent of sin, and that is the precious blood of Christ which cleanseth from all sin. All who come to Jesus, all who trust in Him, are forever free from the judgment which their sins deserve. So David tells us that the time came when it was impossible for him to hide his own sin, impossible to cover his own transgression, and he says, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." We read that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Precious Hiding Place

Then you will notice as you drop your eyes down to the seventh verse, that he exclaims, as he looks up into the face of God whom he had sinned against, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." Think of it! For a long time David had been hiding from God, but now we find him hiding in God. Which are you doing today? Are you hiding from Him, or have you fled to Him for refuge and found a safe hiding place? We read in the book of the prophet Isaiah, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isaiah 32:2).

I remember when we were working among the Indians, a little group of us had gone into an Indian village to present the Word. When we were on our way back to another village, we were overtaken by a tremendous thunder storm. We were near a great, overhanging cliff with a cave within, and our Indian guide led the way hastily through the pouring rain to this great rock, rising up from the floor of the desert, and in that cave we all found shelter. There were nearly thirty of us, and we stood looking out as the lightning flashed, and the water poured down all about us. There together we sang the hymn, "Rock of Ages." We were safe in the rock.

Oh, David knew something of the meaning of this, "Thou are my hiding place."

Playing Big Bear

My eldest son taught me a lesson along this line when he was just a little fellow. There was nothing he liked to play more than bear. First, we had to put some chairs in one corner of the room, with an opening between them. That was the bear's den. Then I had to get down on all fours, with a shaggy overcoat over me and be the bear. The little fellow would walk past the den, trying to look as if he had no idea that a bear was anywhere near, when suddenly the savage beast would take after him, and we would run through one room and into another. The little fellow was pretty fleet on his feet, but, of course, he would always be caught at last.

The last time we ever played

bear, he had run right into the corner of the kitchen, but the corner didn't open. He had his face right in the corner, and was so excited, that he just screamed. Suddenly, you know, the bear was about to spring, when the little fellow wheeled right about face, caught his breath, and said, "I am not a bit afraid. You are not a bear; you are just my own dear papa," and he jumped right into my arms.

I got to my feet, held the little fellow close to me, and tried to quiet him. I said to myself as I walked up and down with him, "Blessed God, it was just like this with me once. I was running away from Thee. I was afraid of Thee. I thought you wanted to destroy me. I tried to find a hiding place from Thee, but Thou didst never give me up."

I remembered the time years before when God ran me into a corner, and I couldn't get away; and instead of trying to run, I turned to Him in repentance, in confession, and said, "I am not afraid of Thee. Thou art not my enemy. I throw myself into Thy loving arms. Thou art my refuge. In Thy tender care and loving mercy, I find a hiding place."

"Rock of Ages, cleft for me, Let me hide myself in Thee; Let the water and the blood, From Thy riven side which flowed, Be of sin the double cure,

Save me from its guilt and power. "Not the labor of my hands Can fulfill Thy law's demands; Could my zeal no respite know, Could my tears forever flow. All for sin could not atone; Thou must save, and Thou alone."

Have you come to Him like that? Have you realized something of your own helplessness? Have you realized your own sinfulness, the utter hopelessness of your ever making atonement for your own guilt? Have you turned to Him as David, and said, "I will confess my transgressions unto the Lord." Then you have a right to add, "Thou forgavest the iniquity of my sin." He says, "For this shall every one that is godly pray unto thee in a time when thou mayest be found."

Prayer in the Wrong Place

Sometimes people put prayer in the wrong place. They have an idea that it is necessary to come to God and plead with Him, and pray to Him to put away their sins, and save them in His mercy. Dear friends, Scripture turns things just the other way. Paul says, "As though God did beseech you by us, we pray you in Christ's behalf, be ye reconciled unto God."

I can remember the night I was converted. I can recall, though I was just fourteen, kneeling in my own room in the presence of God. I began to beseech Him to look

upon me in grace, and save my soul. Then I thought, "What is it that I am asking God to do? I am asking Him to do something that He has been offering to do for years, but I have been refusing to permit Him to do it. I am asking Him to give me something — salvation, eternal life — which He has been offering me for years past, and yet here I come pleading for it. Why not simply accept His salvation and thank Him?"

I remember the words that came home to my soul, "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." Kneeling there I said to Him, "Blessed God, I do believe in Thy Son. I trust Him now as my Saviour, and Thou hast told me, 'He that believeth on him is not condemned.'" I knew then and there that He had saved me in His infinite love and kindness. I knew something of the meaning of David's expression, "Blessed is he whose transgression is forgiven, whose sin is covered."

If you are thinking seriously of these things, but do not know that your sins are forgiven, are covered, or that your soul is saved, let me say to you, just look up by faith to the Lord Jesus Christ and He will save you right now. "He that believeth on Him is not condemned, but he that believeth not is condemned already because he hath

not believed on the name of the Son of God."

(From the book of evangelistic sermons by Dr. Ironside "CHARGE THAT TO MY ACCOUNT" with grateful acknowledgement to the beloved author and the publishers, The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago.)

Decision for Christ

Lost sinner, if you will believe in Christ today, receiving Him as your own Saviour in penitent faith, will you sign this statement and mail it to the editor? You will receive a personal letter with help for Christian living. Do it today! Editor John R. Rice, 512 West Franklin St., Wheaton, Illinois.

Dear Brother Rice:

I have read Dr. Ironside's sermon on "TRANSGRESSION FORGIVEN" in the *Sword of the Lord*. I know I am a sinner. I believe that Christ died for me. Please tell Dr. Ironside for me that here and now I turn my heart from my sins and trust Jesus Christ to forgive me and save me. I believe on Christ today and so, according to God's Word, I am not condemned. I will confess Christ openly and by His help try to live for Him daily.

Signed _____

Address _____

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